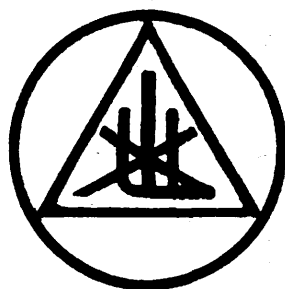


the Beacon



September 1966

The Beacon

*A magazine of esoteric philosophy, presenting the principles of the
Ageless Wisdom as a contemporary way of life.*

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THE POINT WITHIN THE TRIANGLE

IN the face of vast world problems, the apparent futility of individual effort and desire to serve can be disheartening. Most men and women of goodwill need companionship in service, sometimes a sharing of thought and idea and always a central identity with the new age potencies seeking fuller expression in daily life. Companionship and co-operation exist, however, at different levels of consciousness, and subjective identity with the massed power of the men and women of goodwill all over the world can be as realistic in effect as any physical plane contact, particularly where the conscious wielding of energy is concerned. Group work is at its most potent when group members are related and integrated by the power of thought.

It is said that even three people form a group because through a minimum of three energy can circulate. Anyone concerned today with the working out of the Plan of Hierarchy will be familiar with the need to transmit, or project, the energy inherent in the Plan through circulation, or *communications*. This is a communication of ideas imbued with the vision of the Plan. 'A true idea is a spiritual impulse taking form.'

A group of servers exists therefore to circulate spiritual energies, to communicate spiritual ideas and to formulate the Plan. Central to their function is a common purpose, a shared vision, and an identical motive. Through this central point of fusion, or vortex in consciousness, the work proceeds, the energy is received and transmission accomplished. The point within the

triangle, or the group, is a centre of relationship and communication and therefore of vital importance to the whole work.

Moving on into the age of Aquarius the Christ is taking his place at the centre of a triangle of energies, which, blended and adjusted by the Christ to human capacity to absorb, are intended to stimulate evolutionary growth during the coming two thousand five hundred year period.

This impersonal energy will be spread abroad universally, attracting people and nations magnetically to each other and automatically causing the unfoldment of the sense of synthesis, of provable unity and of a desirable fusion; a mass response to right human relations will be evoked and goodwill will be distinctive of the mass consciousness.

Wielding energy 'as the Point within the Triangle, Christ becomes the awakener of the hearts of men, and to the one who institutes right human relations by being simply what he is and by standing unmoved where he is'.

These words contain the key to successful group work, particularly where a subjectively linked group of three is concerned. Fused with the vortex of energy at the centre, which is always magnetically related to the Christ, the work proceeds through a living manifestation of spiritual 'Being' and by the energy of directed thought, balanced, clear-visioned and unmoved by the turmoil of human conflict.

In this all can share, and all are united as one in the Christ, the heart of love within the Hierarchy.

A Pattern of Triangles

by Djwhal Khul

'Let the threefold mode of working with that which is dynamic carry the group together towards the Higher Three.'

THIS injunction holds in it information which is somewhat new to the modern initiate, functioning in a physical body; it is difficult for him to grasp even a modicum of its significance. To convey any faintest hint of its meaning is incomparably difficult for me where disciples such as you are concerned. All I can do is to fall back upon the Law of Analogy, by means of which the microcosm can arrive at a glimmer of understanding of the more obvious aspects of the Macrocosm.

First, let me make reference to the words 'the Higher Three'; let me see if I cannot somewhat clarify the entire complex idea. The words 'Higher Three' refer to the three Buddhas of Activity who still remain actively co-operating with the Lord of the World. They are, as you have been told, close to Sanat Kumara and came with him when he decided to take incarnation through the medium of our planet, Earth. It is difficult to understand their mysterious and peculiar functions. They do not belong to this solar system at all; they have passed through the human stage in such far distant and remote world cycles that the experience is no longer a part of their consciousness; they act as advisers to Sanat Kumara where his initial purpose is concerned, and that is why the words 'the will of God holds sway' occur in this rule. It is their supreme task to see that, in the Council Chamber of Shamballa, that purpose is ever held steadily within the 'area of preparation' (I know not how else

to word it) of that Council. They function, in a peculiar sense, as linking intermediaries between the Logos of our solar system and the informing Life of the constellation Libra; they relate these two great centres of energy to our planetary Logos.

In the last solar system they were the planetary Logoi of three planets in which the mind principle reached its highest stage of development; they embody in themselves in a most peculiar manner the wisdom aspect of the second ray, as it expresses itself primarily through what has been called in the Bhagavad Gita 'skill in action'. Hence their name, the Buddhas of Activity.

Sanat Kumara has now moved one step ahead of them upon the great cosmic ladder of evolution, for an aspect of the Law of Sacrifice has conditioned them. However, within the planetary consciousness and among those who work out the divine purposes, there are none who approach the Eternal Youth and these three Buddhas in point of Evolution. They work out their plans, these four Great Lives, through the medium of the Lords of the seven rays. Under the Law of Analogy, they are to Sanat Kumara what the three mind aspects upon the mental plane are to the disciple and the initiate. They represent in action:

the concrete or lower mind of the planetary Logos,

that energy which we call the soul and which the disciple calls 'the Son of Mind',

the higher or abstract mind,

but all this from cosmic levels and with

cosmic implications. It was their activity which, after evolution had run a long course, brought about the act of individualisation and thus brought the human kingdom into existence. In a mysterious sense, therefore, it might be said that the three Buddhas of Activity are responsible for:

1. *The Act of Individualisation.* The work of the particular Buddha responsible at the time for this major activity, has been temporarily quiescent since Lemurian days. He works, when active, through the seventh ray and draws the needed energy from two constellations: Cancer and Gemini.

2. *The Act of Initiation.* I would call your attention to the word *act*; I am not here referring to process. His work only begins at the third initiation when the planetary Logos is the Initiator. At that initiation, the will aspect begins to function. The Buddha behind the initiatory process is extremely active at this time; he works through the Christ and the Lord of the second ray, drawing the needed energy from the constellations Capricorn and Aquarius.

3. *The Act of Identification.* This involves what has been called a 'moment of opening-up', during which the initiate sees that which lies within the cosmic intent and begins to function not only as a planetary unit but as a cosmic focal point. The Buddha of Activity, responsible for this type of planetary activity, works with the Lord of the first ray and functions as an outpost of the consciousness of the informing life of Aries and of Leo. His work is only now beginning to assume importance.

Basic Relationship

I realise that this information has little meaning to you and lies beyond your understanding, but so was much that I gave you in *A Treatise on Cosmic Fire*. Its sole value for you lies in the revelation of the linking up and the interplay between all parts of our solar system, our universe and the zodiac. Through these three great Buddhas there is a basic relation, established aeons ago and steadfastly held, between our planet, three of the seven sacred planets, and six of the major constellations, the three and the six which most uniquely concern the fourth

kingdom in nature. Other planets and other constellations are also related to the human family, but their relation is more aggressively, if I might use that word, related to the three subhuman kingdoms; with these we shall not here deal. Their relation to the human kingdom has been covered by me in the astrological section of this Treatise: *A Treatise on the Seven Rays, Vol. III (Esoteric Astrology)*.

You will note that I have here indicated the existence of five triangles:

1. That existing in the interplay of the energies of the three Buddhas of Activity who create a triangle, closely related to the planet Saturn.
2. The triangle of the three rays through whom the three Buddhas work.
3. The three planets which are connected with the three Lords of the three rays and by means of which they express their impelling energy.
- 4-5. Two interlaced triangles, created by the six constellations from which the three Buddhas of Activity draw their needed energy and to which they are uniquely related through their individual karma. These two interlaced triangles are the cause of the six-pointed star, so familiar among the many occult symbols.

From the Law of Analogy, another exceedingly important triangle is found in the human body and, esoterically considered, is related to the subject under consideration:

1. *The ajna centre*, embodying the directing energy of that body of activity which we call the personality.
2. *The throat centre*, which is peculiarly active today in all human beings; this testifies to the success of the creative work of the Buddhas of Activity. This, in its turn, has a small symbolic triangle of its own, to which I would call attention: the thyroid gland and the parathyroids.
3. *The centre at the base of the spine.* This is galvanised into activity at a certain stage of the evolutionary process, by energy emanating from the Buddhas of Activity who are the least active at this particular time. It is an energy pouring towards the fourth kingdom but *not* directed towards any individual. These great Lives work through major groups. Their potency is such that it would otherwise prove destructive.

The purpose of Deity is necessarily embodied in a mental proposition; it is through this mental proposition that the three

Buddhas of Activity implement their work. I can put it no clearer. There will come a time in the experience of all initiates when, each for himself, a formulation of this mental proposition will be absolutely necessary. By means of this, each initiate will embody his individual understanding of the divine purpose as the Plan has been revealed to him.

Group Experience

This he can do only through the means of group experience, in co-operation with his group and when the group as a whole has reached a similar point of realisation and has together touched the fringes of this highest of all revelations for humanity. When, for the first time, they succeed in doing this, they will come, as a group, under the direct emanation of the Higher Three and under an aspect of the Council Chamber at Shamballa which has been hitherto unknown and unrealised. This will connote a high stage of initiation of the group and is, in effect, connected with inter-hierarchical activity. It is a working out into the consciousness of the group members of an event which has taken place within the ashram of Sanat Kumara, the Hierarchy itself; this takes place through the stimulation of all the ashrams at a certain full moon, and concerns the relation of the ashrams as a whole to Shamballa, and not to humanity.

Can you grasp something of what I am endeavouring somewhat unsuccessfully to convey? There is an ashramic activity of which disciples know nothing in their brain consciousness until such time as the third initiation has been taken and the results of it are then dimly but increasingly sensed. It is related to the interplay between Shamballa and the Hierarchy, but not between the Hierarchy and humanity. It concerns the purpose and the plan as the latter is the instrument of the former. The event of realisation takes place via the triad formed by a Master and his two senior disciples, or it is formed by three Masters all upon the same ray, as for instance, the Master K.H. and his ashram, myself and my ashram and another affiliated ashram.

It is for this reason that in all exoteric groups connected with an ashram, there is always a group leader and two others who are the reflection or the correspondence to the higher triad. This is part of the externalisation of the Hierarchy which is proceeding rapidly at this time.

The importance of understanding the function of triangles is a prime necessity. A hint lies here for students in the political realm, where every country, under differing names, has its chosen ruler, and its ministers responsible for home affairs (or interior relations), and its foreign secretary, responsible for exoteric relationships.

One further point anent the Buddhas of Activity might here be of interest. Each of them has a special relation to the three races which have been or are strictly human: these are the third, the fourth and the fifth root-races which we call the Lemurian, the Atlantean and the present Aryan race. I do not use the word 'Aryan' in the manner of the German race. In some peculiar manner, they represent in Shamballa the soul of each of these three races. One thing complicates this question for you, but it is in reality quite simple. The same souls re-incarnate in each race, and each soul therefore comes in turn under the influence of each of the three Buddhas, each of whom is of a quality different to that of his two associates. They represent, in their lowest aspect, the three aspects of the mind, as I earlier said. There is:

1. *The instinctual nature* as it develops into the mind nature and makes a transition into an automatic, subconscious character and at the same time assumes some of its paralleling higher qualities.
2. *The lower concrete mind* in its more developed stage, as it gradually assumes control and supersedes instinct in the consciousness of man. The Buddhas of Activity preside over what might be called, using a technical, occult term, the *ahamkara* principle, the mind as it serves the selfish interests of man and enables man thereby to achieve a sense of proportion and a finer estimate of values. Forget not that selfishness is a stage of unfoldment, and that it is a necessary stage whereby humanity learns the price of self-interest.

3. *The personality mind.* This assumes control over the man and leads him to prove the nature of power and of success and, above all else, of integration. This too is a necessary phase and precedes a stage of awakening.

Three Great Lives

These three great Lives who have associated themselves with the Lord of the World might be regarded as constituting aspects of his personality, though this is not technically so. The name Sanat Kumara is not his true name, it is only the first letter of that name which is known only to the Masters, whilst the second letter is known only to the Chohans. The first syllable of his name is known in the Council Chamber at Shamballa, but the rest of his name remains unknown as yet. The three Buddhas of Activity are to the planetary Logos, to give you another definition, what the Spiritual Triad is to the dedicated personality of the initiated disciple, for such is the spiritual status of the planetary Logos; the one of the three Buddhas now coming into activity is the one who works through the spiritual will.

Within the body of the planetary Logos humanity is slowly building that which they call the antahkarana; this is, in reality, the linking thread between the head centre of Sanat Kumara and his heart centre. Ponder

on these words. There is a mystery involved here and it is little that I can do to make it clearer. As humanity builds or creates the triangles of light and of goodwill, they are in reality invoking a response activity from two of the Buddhas of Activity, the one who works through the medium of the will aspect, and the one who works through love in humanity, intelligently applied. Forget not that these three great Buddhas summarise in a peculiar sense the transmuted essence of the previous solar system in which intelligent activity was the goal. Today, that essence underlies all the activity of this solar system but is motivated by love, which was not the case in the earlier manifestation. The Buddhas themselves form a deeply esoteric triangle.

The two types of triangles now being created by a mere handful of people are related to that basic triangle. A third type of triangle will at some much later date be constructed but only when these two earlier types are well established in the consciousness of humanity. Then the activity of all the three Buddhas will be involved and present, and a major planetary integration will take place.

from A TREATISE ON THE SEVEN RAYS,

VOL. V, PP. 267-273

The disciples of the Master Morya, of the Master Koot Hoomi and of the Master Rakoczi are reaching out towards a period of the intensest activity. The destiny of the world lies in the hands of their three groups of initiated disciples; with them, the accepted disciples of the three groups are asked to co-operate and this offers opportunity to many everywhere. As they seek to vision the Plan, to co-operate with the three Masters and their initiate groups, their opportunity will emerge. This triangle of energy is held responsible by the great Leaders in Shamballa for the regularising of world affairs. More than this it is not necessary for humanity to know.

from DISCIPLESHIP IN THE NEW AGE. VOLUME I. P. 730

The Prodigal Son

by A. J. Rydholm

The whole of creation is allegorised in the parable of the prodigal son who went forth from his father's house into the cold objective world. He returned to the parental home enriched and matured by his experience and ready to play his destined part in his real work.

THE illimitable aether has been called the water or the ocean of space. Like the more familiar ocean which provides the kind of living conditions and sustenance for the numberless forms of life it harbours, the vast sea of space is populated by untold orders of beings and by hierarchies of entities not within the range of our present vision and cognition. It embodies the secret of all life, and the archetypes of all physical forms which are the projections of universal mind. It is the abode of all those innumerable hosts of lives which are not limited to three dimensional existence, and which are not held in place by the gravitational law as we commonly know it.

So, beyond three dimensional existence lie stratifications of dimension we know nothing about, although we may penetrate some of their outer fringes by the use of what is termed the inner eye or the intuitional sense which blends into universal vision and mind.

The visible, solid-appearing objects in the heavens may, in one sense, be viewed as holes in space or as obstacles and disturbances in the free flowing of primordial universal essence, that highly rarified, all-permeating and all-sustaining undifferentiated something which fills all space. From it was precipitated what we call creation, by densification or crystallisation of relatively tiny portions of it, without by one iota diminishing the totality and the basic cohesion of the all. The mechanics of the process of creation might be pictured in our limited three dimensional vision as the setting up of magnetic vortices or whirlpools of energy which gathered up atoms of space,

condensing vast aggregations of them into what we call form, and what we then see as form. This may roughly be compared with the familiar twister passing over the landscape, gathering up everything caught within its whirling force field.

The aggregates or objectified portions, such as suns, planets and stars are, in turn, held in balance, as composite units or entities, by the magnetic forces and stresses which all bodies, and clusters of bodies exert on one another. Chaos and collisions are thus prevented in an obviously well-ordered and lawfully balanced universe. The rotary and spiralling motion around centres, and these around greater centres, is now known to be the mode of motion throughout creation, from atom to galaxy. These are some of the over-all physical aspects of the universe, and some of the basic physical laws which control the movement of bodies and determine their character and position in space.

By analogy, man as a microcosmic solar system holds within his own magnetic auric field the billions of lives that make up his bodies. The planet, in turn, holds man and all other living things which belong to it by virtue of affinity and, no doubt, by ancient karmic law in its broad sense, within its magnetic aura.

But the universe is not just a purely mechanistic structure in the physical sense. It surely has a deeper purpose for existing. Its real meaning can be surmised only if we accept that it has a great living soul, and a universal life principle which extends itself and expresses itself through all its variegated precipitates or offspring.

By this manner of reasoning we would conclude that the network of the magnetic physical forces are paralleled by, or embody and convey energies of a more subtle and subjective nature, or are embodied by these in accordance with an unthinkably comprehensive yet highly purposeful and wise economy of universal nature. Intelligence, universal mind, permeates, or travels over the vast network which may be likened to the nervous system of the universe. Over it are sent the impulses which stimulate, inform and condition the centres, or the souls, of all existing things, from the highest and most complex living sun structure down through the lesser suns, planets and, as in the case of our planet, the great variety of beings living on them, human and above human; as well as the creatures, plants and minerals down to the last lowly and seemingly uncomplicated grain of sand, and even beyond and below it, *ad infinitum*; all held in benevolent and ordered bondage to the great universal soul and deity.

Gradual Unfolding

To space all things cyclically return, to be re-absorbed into the universal, having meanwhile been subjected to alchemical processes, transmutations, combinations and relationships on unnumbered diversified and graded levels of manifestation. The over-all purpose can only be referred to as the gradual unfolding of the latent spiritual consciousness seeded within them, triggered off by universal intelligence and will, held in conditioned manifestation by universal love, love or the law of attraction and cohesion being the link which binds all things together; the whole vast structure moving toward a purposed destiny, our language also being limited and adjusted to a three dimensional form of conceptual expression.

The three dimensional, or form, world to which we, as personalities, are presently native, may appear to be at the bottom of the scale of existence. Yet, as we delve below into the mysteries of the atom, we again discover and uncover division, diversity, dimension and multiplication of dimension, without discernible end. From the angle of human vision, form emerges from the depth

of invisible space which may be regarded as the great womb of the universe. Form flashes into cognisable manifestation for a time, and returns to the invisible. It appears then that humanity and our three dimensional world are located somewhere in the middle of this wondrous universal structure.

All roads seem to lead back, or to curve back, in more ways than one, to that unknown and unknowable divine Principle in and of space which governs all by and through an infinitely complex teamwork of lawful directives. It is not only the source of the all, nourishing and sustaining the all. *It is the all*; having many faces, aspects or facets, portions of which become manifest to those who have learned to see a little distance beyond their present perceptive faculties into the next adjoining dimensions as, for instance, the etheric and the astral for present-day humanity; and, in a few but growing number of cases, into the soul and intuitional dimensions.

In short, this, the account of creation, is allegorised in the parable of the prodigal son who went out from the Father's house, plunged into the cold objective universe, squandered his inheritance on riotous living, only to return in time to the warmth of the parental divine bosom; yet enriched through experience by the absolute unshakable knowledge of his own inherent divinity, and by the fully conscious and the completely willing understanding and loving acceptance of the real work he is destined to perform, when matured and capable, in the universal divine household which embraces all space, subjective and objectified.

The enterprising lad, speaking here allegorically, passed through the elemental, mineral, plant and animal kingdoms. As a full-fledged, actualised, individualised man he is now sojourning on the human plane of existence where he has been thrown upon his own inner individualised seeded potentials and resources. It may be said that he has finished his apprenticeship and is now poised on the threshold of relative maturity. Still, this is only a kind of whistle stop on his return journey at a little past the mid-point of the human cycle of evolution. Out of the

distillations from the infinite diversity of experience so far encountered, the pilgrim has now reached the point of awareness from which he can dimly perceive the outer court of the Father's royal mansion which is his true and eternal home. The outer court is the soul. The mansion is the monadic plane of his own nature and that of the universe, blended into one.

The son of God has a long way to go. He is destined to travel the full circle of creation, when his complete godhood shall have been unfolded and put into creative service, doing God's bidding in that part of the universe, and on that level, where he is best suited to serve life at any given time. In his unending upward spiralling progress faculty after faculty is unfolded, activated and made ready for creative employment.

So, through service he will continue to rise to ever higher, more inclusive planes of existence, serving in ever higher, more expanded fields until, at some period in the timelessness of universal existence, he will reach the logoic state of consciousness. He will then be able to ensoul successfully a whole planet or an entire solar system, if that be his chosen path of service. He can then be entrusted with the overshadowing, the informing, the inspiring and the guiding of the evolution of such a vast enterprise in space, with the kingdoms and the myriads of lives below him forming his, then, body.

Grain of Sand to Sun

Thus, we may begin to understand what is meant by the statement: From a grain of sand will be fashioned a sun. It describes the inconceivably long evolutionary journey all form seems destined to travel. And yet, the grain of sand is not the beginning. It is only the sub-beginning of one leg of the total journey, straddling eternity which extends into an unimaginably remote past and into an equally remote future. The grain of sand, as we know it, has already travelled through the elemental stages on the involutionary arc and is now on the mineral plane of life on this planet, its imbedded monadic seed dormant and not yet separated from the universal life principle, even while its outer form is already in a separated state.

The grain of sand, as such, will not be a sun. It may be compared to a seed placed in the ground which grows in time into a tree. As the seed draws nourishment from the earth it becomes a larger colony of atomic and cell units of various kinds and qualities. The green shoot breaking through the ground draws additional elements into the composite structure, and their cells go to work. Thus, vitality, particles of prana are absorbed from the ethers transmitted by the sun's rays. The deeper esoteric over-all second ray energy of magnetic cohesion holds the whole structure together, as is the case with all composite structures and forms throughout the solar system. The little plant is now a vastly more complex living being, performing more complicated functions. Its different components respond to the impulses by which the archetypal centre informs and stimulates them into group formations, all having their specific duties. Stems, leaves, veins and arteries, flowers, fruit, and, in due time, a new generation of seeds, are built into an integrated whole according to the archetypal blueprint of its species.

Like the original seed in the ground, the grain of sand will in time undergo, transformation, let us say, into top soil. As such, it has the opportunity to take part in, to blend into, and to serve the plant kingdom. The plant, in turn, serves the higher forms of life, animal and human. By association and co-operation on successively higher levels, life units learn, adjust and become integrated into ever more complex and inclusive structures. Thus, for example, the myriads of life units which make up the human constitution, have learned how to operate the bodily organs without conscious direction from man's over-consciousness, leaving the latter free to mould and unfold the more abstract factors: emotion, heart, mind and spirit, which are all inherent in each man's structure. In the plant kingdom the life impulse is visibly aroused and working. In the grain of sand, belonging to the lower mineral kingdom, the life potential is still dormant and inert.

On and above the human plane the acquisition and activation of more subjective types of energy atoms, or life units, build

still more complex composites. Streams of higher mental and spiritual components of many degrees of vibrancy and levels of quality are appropriated and integrated.

In speaking of plants and minerals we cannot think of them as being endowed with individual consciousness, monads and souls. While they do have centres, these are what may be termed sub-centres or fragments of larger informing group centres or souls. They respond instinctively and automatically to the over-consciousness of their various kinds as groups.

The process of growing from tiny beginnings to complex structures goes on unendingly. So, while it is said that a grain of sand will ultimately be a sun, groups upon groups of other, but in some way congenial, lives were formed along the way, attracted and appropriated over aeons of time and have become integrated as life and consciousness expansion factors into the original inner life essence of seed or grain.

The tenuous but unbroken thread of universal life runs through the whole vast chain of differentiated existences in creation, from the tiniest to the most high, like the hermetic spectrum of vibrations, which is only another way of stating the same fact. Along this thread of life the seed's soul fragment, or soul essence, climbs, makes friends and acquires a steadily growing family, gradually developing an administering over-soul structure, though still part of the group, to handle the increasing complexities of its functions.

Devas

Not the least among friends and family are the devas moving in and out of forms, transmitting energies to them, directing and guarding their growth in obedience to their own superiors. They are said to be a rather cheerful lot of beings belonging to a parallel evolution on the planet, separate from the human and its collateral subhuman kingdoms; yet themselves evolving by their etheric involvement in these latter. In time man and deva will recognise their essential cousinship and will consciously and creatively co-operate in the larger planetary sense.

All consciousnesses, whether of mineral

substances, plants, and even of animals, are directed from such group structures of soul and spirit. On the animal plane the group structures begin to break up into smaller group structures, particularly among the domesticated animals who are learning to adjust to humanity, and are responding to human love and eccentricity with growing intelligence.

The eventual relative separation of spirit from the universal takes place only when the human cycle is reached. This important milestone in evolution on this planet is referred to as the individualisation of the soul, the soul being the projection downward of the monad, the monad being the apex of man's septenary constitution and remaining his true link with universal divinity. When this link has been vitalised in full acquired consciousness the prodigal son passes through the portal and rejoins the Father as what may be termed a junior partner in the vast corporate business of the universe. He will be a fully responsible, a fully conscious, a fully wise, a fully loving, creative citizen of and functionary in sovereign space, a member of the ruling aristocracy of the universe.

Man's ever repeated question: 'Why then all the miseries of human life when everything in the beginning was, and will again be, divine, spiritual, serene?' While everything, from physical atom to spirit, is divine, serenity was disturbed on this planet which is the laboratory for the evolutions and involutions taking place on it, as a result of soul and mind individualisation. By that event man gradually became self-conscious, opened his mundane eyes, which had been slowly developing, and found his physical and material environment attractive and desirable. This stimulated his acquisitive instinct which plagues him to this day. It is the largest single cause of all his miseries and his melancholy.

And here is where the Bible takes up the recital with the allegory of Adam in Eden; Adam being the monad, Eden being the Father's house from which he went forth to seek adventure. Having clothed himself in the soul garment proffered by the monad, he further enveloped himself in three personality layers, thereby obscuring the monad and even the soul. In this densely glazed-

over state of his inner being it was no wonder he began concentrating on his outer being and on his physical surroundings. This development gave rise to the theological concept of original sin. But was it really a sin in the evolutionary sense?

As he became more and more self-conscious and personality-conscious he developed pride, conceit, selfishness and a passionate desire for things mundane and earthy. As he outwardly forgot his spiritual heritage and practically disowned his divine parent he became intoxicated with the drive for possessing whatever he could lay his hands on.

Self-Conscious Growth

At the same time he also developed something more important and growth promoting by the exercise of his very faults, mistakes and transgressions, and as a result of the quite unconscious rejection of spiritual assistance during the period of necessary self-conscious adolescent growth. This was, and is, self-reliance, self-determination, conscious choice of direction. What he lacks, even to this day, is the right orienting of his will and the proper disciplining of the internal fires.

The ancients expressed it succinctly by enjoining man to 'know thyself'. In other words, by becoming totally self-conscious Adam learns about himself. By coming to know himself thoroughly and throughout he cannot miss meeting the God dwelling within. By accepting this fact of his true being, and by living accordingly, he will voluntarily and consciously transfer his allegiance to the greater him within from the little him of his outer personality.

Meanwhile the soul hovered sleepily for long ages, allowing Adam to shift for himself, to sweat and to get into trouble; confident that by learning from his mistakes and wrong turnings on the path he would inevitably sharpen his faculties under the inner urge to survive time after time.

The mounting difficulties and vicissitudes of a purely terrestrial kind of life eventually caused him to pay more heed to that something which was greater than himself, and

which somehow seemed to have a relationship to him. The fury of the elements against which he was powerless, seemed to prove this; and this instilled fear in him. At the same time, there had always been a tradition in the background which haunted him and which kept nibbling at his conscience. That was that a benevolent divinity has a watchful interest in his welfare and progress. In his separative state of consciousness it was natural for him to think of deity as a chastising kind of power totally beyond his own person, in other words, God transcendent. The correlative truth of God immanent is even today difficult for most people to visualise and to accept, even though the religions of the world stress the concept of the God within and of the divine powers locked within man. At any rate, from blind belief at first, he began to aspire to know this greater something which he had come to call God. This was the turning point of his journey, and of his evolutionary career. And this is the turning point for all those who have now reached it, coinciding with the steady progressing of the Aryan cycle of evolution which lays particular emphasis on mental unfoldment, insight and understanding.

It brought about the gradual awakening of the slumbering and waiting spirit lodged within Adam. It drew attention to him from on high in recognition of his now evolved capacity to respond more intelligently and with good motive to the inspiration of spirit.

At potentially this point man stands today, though the majority of people, the Adamic multitude, are not fully aware of this as yet, and if so, rather vaguely and without real conviction. But the soul's interest in its child Adam is now sufficiently aroused, and Adam the child is now sufficiently developed to be able to understand the true relationship between the two halves of his total constitution which are the soul as representative of the trinitarian spirit, or the upper triad, and the three-fold personality, the lower triad; provided he is willing to make the necessary effort.

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POINTS OF THE COMPASS

by Blodwen Davies

XI. AFRICA : Mystery and Tragedy

Was it divine wisdom which sent these descendants of the earliest race of man to school in America . . . to speed the reawakening of the Negro race into a new cycle of evolutionary growth? . . . All signs point to the inevitability that the Negroes will some day re-inherit their own continent.

A. J. RYDHOLM

THREE centuries ago Bishop James Usher, a famous Irish theologian, published many scholarly books, and among them *The Annals of the World*, in which he said that the earth had been created on Saturday, October 22, 4004 BC, at eight o'clock in the evening.

That was the generally accepted idea in the West about the origins of man. Today there are still vast numbers who accept that estimate of historical time, even though the vanishing point of chronology is receding farther and farther into the past of many hundreds of millions of years of the life of our small planet. It was two centuries after Usher that the word prehistory was coined on the publication of Darwin's *Origin of Species*.

We may think that our sciences moved with lightning speed to turn the first concept of the atom as a little universe of energy, into the present political nightmare where the misuse of that atom could neatly fix the very day and hour of the demolition of our planet, although there would be no one there to erect a monument or write a book to commemorate the death of humanity. We call the climactic moment 'the finger on the button'. Yet the speed of developments in the field of prehistory in this past century has been as revolutionary and spectacular as the fruits of the atomic sciences.

Darwin was the first challenger to the western complacency of belief, as Richard

Carrington says, that 'man was the end product of a six day creative process'. No-one else in all the world but what we call 'western man', ever believed that. The oriental has always believed that he had an ancestry of millions of years which he counted by his clock of the zodiac.

Probably one of the first authors to apply the word *research* to Africa was David Livingstone. He had been a missionary in Africa for sixteen years when he returned to London with a story to tell, not of missions but of exploration. He wrote a book of more than 700 pages which he wisely called *Missionary Journeys and Researches in South Africa*.

The book was dedicated to the President of the Royal Geographical Society. When he went to Africa the whole interior was practically a blank on the map. Livingstone was the first to cross the Kalahari Desert, south to north, and he crossed Africa east to west, discovering Victoria Falls and Lake Nyasa. He was, in fact, by this time, totally dedicated to the natural sciences. He travelled through lands now the great focus of prehistory in Tanganyika. This scientist was constantly thwarted by slave hunters. Sometimes he freed captured slaves, but once he saw an attack and slaughter by slave hunters in a native village which he said, 'gave him the impression that he was in hell'. Livingstone's report of the experience in Europe put the final seal on the remnants

of the slave trade then surviving under the rule of Zanzibar.

It was half a century later before archaeologists, anthropologists and prehistorians discovered the heart of Africa. A pioneering few became a host of explorers. Now African scholars working in the new African universities and museums are digging into their own prehistory, and history.

While Darwin was cautiously working out his theory of evolution, the science of evolution began actually with geology. Although Darwin never left England except for his journey in the *Beagle*, he nursed the idea that the origin of man was in Africa. Livingstone's first book was published in 1857, *The Origin of Species* in 1859.

In *Father of Prehistory, the Life and Times of Abbé Henri Breuil*, the author, Alan B. Brodrick, says Africa has been dry land for five hundred million years. Breuil spent much of his life and his remarkable skill as a copyist in making reproductions of works of art of great antiquity in inaccessible spots in Africa, on the faces of cliffs where he might need scaffolding three stories high, or in caves where he had to crawl on hands and knees to reach works of art of great significance. Breuil as a youth had read of Livingstone's travels in Africa and had always wanted to work there. His first trip was in 1925 to South Africa and he took back to Paris 54 cases of artifacts. During the next twenty-three years he worked in various parts of Africa. In 1947 he went to Nairobi to preside over the first Pan-African Prehistorical Congress and afterwards spent six days at Olduvai in Tanganyika where human history has since been pushed back nearly two hundred million years. Breuil's host at Olduvai was the curator of Nairobi's Coryndon Museum, Louis Leakey, who had already been excavating Olduvai's gorge for twenty-one years. When he went there for the first time as a graduate from Cambridge in 1926 at the age of twenty-three, it was a seven day journey from Nairobi. Now a land-rover does the journey in a day. Leakey had not, in 1947, made the dramatic discoveries that have changed our perspectives on the age of man. Breuil had only five

more years of work in various parts of Africa. Leakey was coming to the most productive decades of his life. . . Olduvai was a water eroded gorge where eras of prehistory were revealed by its sheer walls, like a well designed showcase.

Leakey was African born, his parents missionaries to the Kikuyus. He grew up like a Kikuyu boy and learned all the native skills, including what he considers his most important assets, patience and a sense of observation. He speaks, thinks and even dreams in Kikuyu. At thirteen he had built his own thatched hut and sometimes lived there with the Kikuyus. As a result he was able to prevent the ultimate catastrophe which might have come out of the Mau Mau troubles before independence for Kenya. His wife, Mary, his partner in his work, was equally distinguished for her discoveries.

As a result of their lives dedicated to Olduvai the whole of the science of man's origins has been thrown into disarray. If the prehistory of Africa from 1000 B C to 1500 A D has not yet been integrated into our history of mankind, we cannot expect *homo habilis*, the man of ability, to slip into society without causing dismay and unbelief. The jaw of a toolmaking man of a period 175 million years ago and the great arts in painting and in iron, gold and other metals are still part of the mystery of Africa, a continent that was presumed to have no history.

The tragedy of Africa begins with Europe's *renaissance* and the discovery of Africa south of the Sahara by men whose interest in Africa was not history or prehistory. With the Sahara to the north, the Atlantic to the west and the Indian Ocean to the east, many millions of black Africans were cut off from the world, except for some periods where, for instance, there was a trade with China, which left as evidence vast quantities of Chinese porcelain lying in the deserted ruins of ancient cities.

Perhaps it is easy to forget the things we do not want to know, and so there has been an almost total silence on one factor that can explain very much of the backwardness of Black Africa. Europeans for four centuries hunted down and kidnapped the hand-

somest, the healthiest, the strongest and the most intelligent of African men and women for the slave trade. Some day we shall have to face those four centuries of our history which began as soon as Prince Henry of Portugal discovered the west coast of Africa. It is strange that the final explorations on the Indian Ocean side almost coincided with the discovery of America.

World Drama

The world drama of these two discoveries was their interaction one on the other. The colonial powers hunted the Africans to send them to the New World as slaves to the Europeans who settled there to exploit the natural wealth of North and South America.

The Unesco Courier, the accuracy of whose figures can be depended upon, said that thirty-two million Negro slaves were landed in the Americas in the centuries of the slave trade, but that for every one that arrived, four died along the way, of hunger, disease, abuse or terror. So we have the unbelievable figure of one hundred and sixty million Africans taken out of Africa for the American trade alone, in four centuries. What continent in history has had that experience except by catastrophe such as hit Lemuria and Atlantis? How could Africans preserve their cultures under the terms we imposed on them? We baptised the captives with holy water, probably using it like black magic in the hope they would survive because they were now Christians. In mid-nineteenth century in Europe 'immense economic interests and a complete social system' depended on the slave trade.

In the late seventeenth century conscience began to hurt. Mennonites in Pennsylvania in 1685 were among the first to protest to the Quakers for keeping slaves. Ten years later Penn himself was working for emancipation. The British, who had by far the greatest slave trade, were the first to struggle for its abolition. Even when all the European powers had ended the trade, illicit traders used New York, Philadelphia and Boston to ship in slaves. In 1848 forty ships sailed in and out of New York with slaves. Tens of

thousands of slaves were thrown into the sea at the approach of frigates enforcing the laws against slavery. The captains dumped their cargoes to avoid punishment.

What was the reason that society in the Americas was built on African slave labour? Why was one continent robbed to populate another?

The discovery of Black Africa and of the New World was part of the *renaissance*, the new learning, including navigation. To this day one of the highest tributes we can pay a great man is to say he is a *renaissance* man, a man of universal interests and great humanity. The exploration of the world was a result of the new learning.

But our search for the origins of man is very recent. Fossil teeth, thigh bones that indicated a man-like posture, bones that showed an arched foot, all these were clues to our origins, yet if the origin of man has been a scientific mystery so long, the origin of races is still an almost complete scientific blank, 'our knowledge is nearly all gaps'.

Basil Davidson writing in *The Unesco Courier*, says that what is happening in Africa 'in the wake of the colonial hurricane' proves that the ancient arts of Black Africa were not 'mysterious products of a social vacuum' but show we must reassess our knowledge of African prehistory.

'This reassessment of the African past occurs when many African people achieve new positions . . . of independence . . . and their voices begin to be heard at the United Nations.' There are today about eighty million Africans who will achieve political, intellectual and moral emancipation. Knowledge of the prehistory of Africa is useful to the solution of inter-racial relations. This work is in the hands of scholars, scientists and humanists, the kind of people most likely to practice goodwill and understanding. 'International scholarship . . . has joined together in a common effort to make good, as well as may be, much of the mutilation that was done to African repute through four centuries of slaving, and another century of imperialistic rule.' African scholars in

African universities are prepared to carry on their own studies in prehistory.

Into World Consciousness

Africa has suddenly thrust itself into world consciousness, like a new continent emerging from an ocean of darkness into the sun. It challenges all our human values and means of communication and makes demands on all our resources, natural and spiritual. We cannot afford to deal with the new Africa with anything less than wisdom.

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The Prodigal Son

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Not Alone

He would discover that he is not alone, never has been alone, and that his eventful and oft heavily burdened peregrinations, criss-crossing the valley of creation over and over, really represented his search for the soul within, though he was not aware of it. Nevertheless, the soul prodded him on and on through subconscious channels, patiently waiting for the time when he would recognise this soul within, the higher self and become willing to form a constructive and effective partnership with it. He would realise that his life as Adam is a rather grotesquely distorted shadow of the real, a shadow which he himself allowed to lengthen and to deepen through ignorance and self-centredness until almost total darkness and despair engulfed him. It would become clear to him that life on the physical plane, so engrossingly precious to him, is a kind of illusion having no permanency of existence, its many transient phases and episodes being in a certain sense dreams of the immortal soul, yet, in some mysterious fashion, necessary to the soul's growth.

As each episode comes mercifully to an end, like all dreams have a way of doing, another day always dawns; the shadows recede more and more each time, bringing

with it fresh opportunity to do a little better, to see a little farther, to get a little nearer to the goal on the luminous and haloed rise at the far end of the valley.

By recognising the unseverable kinship between personality and soul and by surrendering to the soul's superior guidance, instead of yielding to his wilful and glamourised emotions supported by self-focused and illusionary thinking, our friend Adam will come to experience by inner conviction and illumination that he is truly made in the likeness of the Father, and that he has carried this image within him, unrecognised, these many turbulent ages. He has been told of this many times, but he has never quite accepted, felt and understood this fundamental truth.

So Adam, the great mystery of the planet, is indeed the true reflection of the Lord on the objective plane of life. He is a micro-cosmic incarnation of him, incorporating within his own structure all the divine potentialities. And Adam is all of humanity which makes him a pretty big boy.

Let us love him, or at least be charitable through understanding him, whatever his outer garment, for by loving him we love God. And by loving God, we shall in due time and in the ultimate totality of our unfolded and illumined consciousness attain to that divinely motivated, creatively functioning harmony in unity with all life, which is the underlying principle and purpose of all existence in all the universe.

'Let Vision Come'

by Evelyn M. Holt

'Before the Soul can see, the harmony within must be attained.'

from THE VOICE OF THE SILENCE

THE use of the mind as the eye of the soul is necessary if man is rightly to interpret today's world events, and as a potential son of God, assume his responsibility of service to humanity. In the darkness of these chaotic times we must strive to become interiorly harmonised, and awake to life and the purposing Reality behind the myriad changing forms.

Long ago a singer of psalms, recognising his need for enlightenment, appealed thus to his soul. 'Consider and hear me, O Lord my God; lighten mine eyes, lest I sleep the sleep of death.' *Psalms XIII:3*. Today many are so sleeping, in the trance-like passivity which results from immersion in the illusionary astral plane, and an identification with the material aspect of life. The consciousness of self as a separative being is darkness. Our minds need to be enlightened through the power of the soul, which alone perceives correctly, and so led into the light of spiritual vision. In order to achieve this vision of the Creator's plan for earth, the lower man has to be brought into line with the inner spiritual man, and harmony attained. Few people today even have perfect physical vision. Man is often handicapped by inherited eye defects. Poor sight may also be the result of abuse of the organs of perception, or perhaps from accidental injury. A consideration of how the harmonious structure of the human eye works for sight, helps us understand that man can harmonise his nature, focus in soul-light, and in that light perceive his relationship to the greater whole.

The eyeball is a type of reproducing reflector, reflecting all images within itself. It is an almost perfect sphere. Earth might be called a life-image, composed of living cells with many types and degrees of development. Earth is not yet a sacred planet, not perfect, but some day light will infuse the whole and bring to fulfilment the evolutionary purpose. Our Hierarchy's prime concern, it is said, is right vision and synthesis. As St. Paul describes it: 'When the veils are finally removed from man's mind and heart, the lighted image of the Christ-spirit will appear'. Just as the physical eye came into being in response to the light of the sun, so the spiritual eye of man will come into being in response to the light of the spiritual sun. As awareness of light increases, so does the apparatus of vision develop, and the mechanism for spiritual sight appears in the etheric body. Intuitional flashes increase and finally merge into a beacon of loving understanding which helps resolve all problems. When all men are seen in the Christ-light revealed by our own souls, then will our eyes be truly open, and we will truly live. Spherically discerned, all aspects blend and become infinitely expanded into higher and yet higher conceptions. True sight is realisation. 'The realisation of the One in Many, the First Logos. The Law of Synthesis operating between all forms which the self occupies, and the recognition of the essential unity of all manifestation by the means of sight.' (*A Treatise on Cosmic Fire*, p. 196.)

An outstanding feature of the human eye is its ability when used separately or inde-

pendently to bring to consciousness a picture. Yet, normally, pictures received by the two eyes are transmitted to one point of concentration, giving the impression of one picture with three dimensional roundness. Man's two eyes, so occultism teaches, are the physical plane correspondence to the monad who is will and love-wisdom. In final perfection, a third sense of sight, the Single Eye (*St. Matthew VI:22.*) brings realisation, or the reflex action of the self and the not-self. The Solar Angel, we are told, gazes upward toward the life of the Central Being, outward over the world of souls, and down toward his reflection in the three worlds.

A Necessary Control

A refractive body is something transparent that offers resistance to light, slowing it down. This would seem to be a necessary control, lest one be blinded by too much light at once. The chief refractive body in the eye is the *lens*, a biconvex body, suspended toward the front of the eyeball. It has the ability to bend, which greatly increases its focusing power. When we strain to see, ciliary muscles automatically adjust the lens. Sometimes a cloudiness of the lens called 'cataract' leads to blindness. In photographic terminology, oddly enough, this word means 'a substance leaning toward the negative'. This present fourth round of earth evolvment is one of adjustment and final balancing between spirit and matter. *The Secret Doctrine* tells us that in this round man will see that in order to progress he must turn his attention from negative material transmutation to higher forms of life transference. When functioning on the etheric plane the unity of life will become a known scientific fact, and the heresy of separateness will vanish.

Even in this century a group of 'see-ers' is identifying with the whole picture. This international group of spiritually-minded men and women who believe in the oneness of God and of humanity holds as the key-thought of their living, the affirmation 'I will not be separative in my consciousness'. Focusing their minds in steady contact with

their souls, they direct a beam of light and love into the world. They bring the group idealism into a definite form through their work with the law of right human relations, the principle of goodwill, the law of group endeavour, the principle of unanimity, and the law of spiritual approach, love and will. This creates a magnetic field of spiritual force which helps dissipate glamour, and through the light of intuition, gives a clearer view of the many world issues and problems. It inspires others to see light and to work for more enlightenment.

The white outer layer of the eyeball, a tough fibrous membrane called the *sclera*, meaning 'hard', gives the eyeball its shape. It might be said to symbolise outer form which always veils inner meaning. Indeed, typical of form, the sclera does not cover the whole eyeball, for it has in its centre a slightly raised circular area called the *cornea*, and within this lie new dimensions. It is this transparent area, about one-half inch in diameter, which permits light to enter. Its curvature is of great importance in the eye's ability to focus. While rarely perfect in physical man, when its symmetry is seriously lacking it causes astigmatism, a structural defect which prevents exact focus, and makes indistinct images. However, age, disease, or seeing ability do not affect the cornea's transparency, for the tiny blood vessels of the surrounding sclera stop short when they reach the cornea. Being concerned with more than concrete brain images, one who is desirous of interpreting with spiritual understanding must not stop at the threshold of inner light, but enter the abstract levels of consciousness and sensitively initiate from there. The root of the word cornea means 'horny', and reminds us of the initiatory zodiacal sign of Capricorn, relating to the sacrificial goat and the unicorn, and the governing hierarchy of the mental plane. Man must always lose sight of self in order fully to enter into group consciousness and direct light to others. Interestingly, it is possible to transplant the cornea from one person's eyes to another's, so helping the blind to see.

Eye's Second Coat

Through the cornea the colourful *iris* can be seen. This is a part of the eye's second coat which extends into a continuously renewed aqueous body which bathes the lens in a salt-water solution. If the draining of this surplus solution is obstructed, increasing pressure may cause glaucoma and blindness. This calls to mind the need of each disciple to use the water of life, his received portion of 'sea-waterhood', and be sure that its flow is not impeded. Vision received must ever be passed on to others. Iris means 'rainbow', and it is this body which gives variety and quality to the eye. The opening in its centre, known as the *pupil*, looks black because the inside of the eye is dark, just as an unknown greater light seems as darkness to us. Two sets of muscles which react automatically to light allow the iris to govern the size of the pupil. Is not the disciple a learning-boy or 'pupil' who advances in his seeing through degrees of light received and used? One set of muscles is circular and decreases the size of the pupil; the other is a radiating set, like wagon-wheel spokes through whose means the size is increased. In Sutra 36, Book I of *The Light of the Soul*, we are told that 'by meditation upon light and upon radiance, knowledge of the Spirit can be reached and thus peace can be achieved'. An old Scripture is quoted which says: 'At the centre of the "heart *chakra*" dwells Brahma and he reveals himself in the light. The aspirant has therefore to become aware of the "point of light within the wheel with twelve spokes" and as that point of light is dwelt upon, it reveals a road which must be travelled should the aspirant seek to arrive at his goal. The first thing which is revealed is darkness'. Was this not the radiating light for which the psalmist yearned, the full-orbed essence of faith which has no limitations, and which might be termed 'essential truth'? Only Be-ing, the Life, the Soul gives correct vision, bringing lower man into line with the nature and will of the inner spiritual man.

Many and varied kinds of nerves serve the eye as a means of sensation for both voluntary and involuntary movements. Eight of the twelve cranial or head nerves are involved in our seeing capacity. The second of

these is called the *optic nerve*. This twin-nerve is said occultly to symbolise the rainbow bridge or antahkarana which those who have contacted higher levels of greater light use to bind the lower planes to the higher. Soul-infused living reveals this arch. The optic nerve leads to the rear halves of the brain, to the subdivisions known as the *occipital lobes*. The left half of the optic nerve of each eye goes to the left lobe; and the right half of the optic nerve of each eye to the right lobe. This crossing over of one half of each eye to the other side (like to the shape of an hourglass) is known to have some relationship with the co-ordination of the images of the two eyes. It is likewise a safety device whereby neither eye is dependent on just one lobe, nor is either lobe dependent on just one eye. There is a similar symbolism regarding the heart, often occultly described as 'an international organ which unifies and transmutes; a point of standing at the inter-crossing of currents of tension; a focal point of life and of seeing marked by the sign of the cross'.

Through its tiny sensitive nerve-line the optic nerve thus connects eye and brain. Where it leaves the eye there is a blind spot, and near it the eye's tiny visual centre where sight is most acute. This reminds us that those who think with the mind only think they see, and are symbolically blind, while those seeking inner light must go through a period of blindness before they can truly see.

Most Marvellous Part

The *retina* is the third or inner coat of the eye, and may well be called its most marvellous part, for it contains all the important sight cells. This 'net' is a semi-transparent sensitive plate. Although only 1/64th of an inch thick, it consists of ten distinct layers, and contains millions of light-sensitive cells. The receptors which are stimulated by the light-waves do not point toward the light streaming from the pupil, but backward toward the sclerotic membrane itself, so that the light-waves traverse the cellular and granular layers of the retina before they touch the end-organs themselves. In the hard

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The Use of Thought Power*

by Ian Gordon-Brown

"“Wisdom in all” recalls the Hindu “Co-operation in all” shall accompany the age of Maitreya. Not by command, not by harmony, but by the lightning of thought are the co-workers united.”

from AGNI YOGA, P. 61-62

ENERGY follows thought. This statement, magical in its simplicity, and familiar to us all, is the keynote and rationale of the triangles work. When we understand the means whereby the mind appropriates, generates and mobilises energy; colours and qualifies this energy with the power of its thought; and directs this energy to accomplish certain spiritual purposes, we can function as white magicians, performing the magical and redemptive work of the soul.

The ultimate destiny of the triangles work is to provide a means whereby the massed thought power of the intelligent men and women of goodwill in the world may be aligned and focused in the service of the hierarchical Plan. The very concept is staggering in its implications. At no time in history has mankind even remotely approached a unity in world thought. The growth towards human unity has been greatly accelerated since the fifteenth century. There is today a general recognition of certain common goals towards which all men strive. But the prospect of mobilising human thought-power in one world-wide spiritual project, utilising everywhere the same fundamental process and technique would seem remote. Yet this is the goal. We are laying

the foundations as we work today, and the new age, the age of Maitreya, will see it accomplished. The possibility of achievement exists because the triangles work is built on the very substance and structure of the planetary life and destiny, it uses a very few foundational principles and basic laws, and is right in line with the purposes of the Lord of the World. Success is ultimately assured, though humanity can delay matters, because the triangles project is an hierarchical venture, which means that in conception it is related to the work of the Hierarchy as a whole and can contribute to the successful functioning of every ashram. It is projected through the ashram of the Master D.K., and we have his word for it that it is close to his heart.

Purpose — Will — Intention — Vision

Our emphasis at this year's conference is on purpose and vision. Our keynote: 'Let purpose guide the little wills of men'. The theme: 'The will-to-good, essential love, reveals purpose and implements the Plan'. We should think deeply about the significance and function of purpose and the will, especially in relation to new age group work. A shared and overriding common purpose is the cardinal, one might almost say the only, really fundamental feature of successful group work. Our future contribution to the triangles work depends on how we blend and apply will, purpose and intention. This

* Address given at the Arcane School Conference in Geneva, May 28/29, 1966.

emphasis on purpose and the will has also a special relevance for the future development of the triangles network. Up to now the energies of light and goodwill have been the primary concern of triangles members. But the future will see a growing use and emphasis on the energy of will and purpose. This is already receiving attention by the members of the esoteric group. As the years go by the quality of the will-to-good, as an aspect of Shamballa energy, will increasingly permeate the world-wide network.

As I was preparing for this talk and thinking about the future, I came across a paper entitled 'The Planting of the Germ of Will on Earth'. I would like to quote some of this paper because it seems so relevant to our work today:

'Three aspects, purpose, will and intention are skilfully and dynamically utilised by the serving group which identifies itself with the Plan for world salvage and fully co-operates therein. These three, purpose, will and intention, comprise a triad of energies and forces which, put into operation by the subjective worker, can carry forward with increased effectiveness the work of triangles, the building of the planetary network of light and goodwill, and the preparation for the reappearance of the Christ. These energies, used with consciously directed intent as instruments in the work can act with magnetic potency upon the aura of humanity and aid in the experience of reorientation which humanity is undergoing. Each one is a dynamic aspect of the One Life and makes a powerful impact upon human consciousness. These three energies combined with the motive of love work together as a synthetic tool for world service.

"Purpose is the line along which the fire can travel". First comes recognition of the Plan through the sword-like use of discrimination. Then comes choice as to the direction which the individual or group will take in working out some aspect of the whole. Purpose sets the goal, the self-determined objective which marks the end to be kept in view throughout the operation of the Plan. For this, the life force becomes focused and directed toward a planned objective. Purpose creates the relationship between a unit of existence and its goal. It is, therefore, electromagnetic force which builds the bridge between the server and that which he intends to accomplish. Purpose is will plus understanding and as such is the energy of ray I partaking of the nature of ray II.

'If "purpose is the line along which the fire can travel", will is fire itself. Will is pure energy, electric in nature, emanating in a vibra-

tory stream of power from the centre of life, from "him about whom naught may be said". Will is the transcendent reality of which "the little wills of men" are the particular. Will is, for the individual or his group, the power to choose, to decide and to act in accordance with such a decision. By bringing his little will into line with the "centre where the will of God is known", and by carrying forward according to his highest and well-considered choice, a man is released from mental uncertainty and the direction of his life goes forward constructively and usefully.

'Will is the first aspect of the Spiritual Triad, ray I. It IS electric fire, unqualified, undeviating, absolute.

'Intention is the energy which impulses the practical effort and which carries the plan into effectiveness. It is focus to an extreme degree, sustaining its action until the desired results are produced. Intention directs the energy of pure will toward an objective and sets the plan in motion. It is the impulsive, initiating energy behind creativity, the active agent or spiritual force behind the work being carried out. Where purpose might be said to be electromagnetic, intention might be thought of as electromotive because it is the motivating energy, force or power of the mind, a strong, sustained mental attention that impulses the action and produces effects in the phenomenal world. Intention then, is the degree of subjective force directed toward an objective.

'As long as the intention is steadily held, just so long will the creative work be carried forward and remain vital and effective. When the underlying intention of the creator or the group is withdrawn, the work begins to die and to disintegrate. Its impulsive life is no longer active.

'Intention is will plus the force of intelligent action and as such is ray I partaking of the nature of ray III.'

Purposes of Triangles

Purpose, will and intention. We have here a clear statement of the first stage of the magical work we propose to accomplish on behalf of the triangles hierarchical project. The recognition and understanding in dynamic, spiritual yet practical terms of the purpose or goal.

The goal is the building of a world-wide network of triangles. Let us list some of the purposes of the network:

1. To serve as a link and bridge between humanity and Hierarchy.
2. To provide a focal point and a channel within humanity for the reception of energies pouring through the Hierarchy.

3. To provide a potent and permanent reservoir of subtle and subjective energies on which world servers and men and women of goodwill may draw.
4. To create a world-wide magnet or magnetic field characterised by love and impelled by will, attracting all the best in the human family to new age work, rejecting the negative and the harmful.
5. To create a sensitive and magnetic field of force within human consciousness on which higher spiritual impressions can play.
6. To provide a network along which the energies of light, goodwill, and the will-to-good, essential love, may flow to any point in the world in response to human need, just as electricity is channelled over the grid to wherever electric power is required.
7. To transform the etheric pattern of the planet from a system of squares to a system of triangles.

These are but a few of the purposes we may define for the triangles work, some of the more obvious and exoteric purposes no doubt.

We must be careful however not to complicate our thinking about this work. Triangles has a basic and beautiful simplicity. It calls, as we have often said, for no more than a few moments of mental effort and attention daily on the part of each co-worker in the network. It involves linking through visualisation and thought with the other members of one's triangles, and with the network as a whole; circulating the energies of light, goodwill and the will-to-good around the points of one's triangles and out into the network, and through the network into human consciousness. And then, having thus 'prepared the ground' as it were, concluding with the Great Invocation, perpetuating the flow of life-giving energies and strengthening the channel thus created between the spiritual worlds and the worlds of human living.

One of the most important characteristics of the triangles project is the way in which it combines a deeply esoteric and scientific rationale and *raison d'être* with an appeal to the man of goodwill who believes in the power of prayer, and is willing to join with others to serve the world by this means. It is important that we stretch our understanding of this aspect of the triangles work so that those who have the capacity to work scientifically and occultly can do so. Among

other things this will help bridge the gap between the religious and scientific fields of thought and work.

Universality of Triangles

One of the most interesting developments in modern science is the way in which different researchers are discovering an underlying triangular structure behind many phenomena. Professor Buckminster Fuller, whose name will be well known to many of you as an architect, inventor and town planner, calls the triangle: 'The Signature of God', thus echoing the religious approach with its concept of the Trinity. Buckminster Fuller has found that the use of triangular sections in certain building materials gives a better strength-weight ratio, especially for spherical domes, than any other arrangement. The strength is in the nature of the structure itself, and it has been seriously suggested because it is technically possible that domes built in the way Fuller suggests should be constructed over the centres of great cities to give protection from the elements.

It is fascinating to discover therefore that spherical viruses, that need to be magnified 500,000 times under an electron microscope in order to be visible, are built according to the identical pattern of Buckminster Fuller's spheroid and global structures.

Perhaps one of the most dramatic demonstrations however is the micro-optical contour map of a diamond, made possible by a process known as interferometric micro-topography. This shows the inner structure of the diamond as a unique and fascinating three-dimensional pattern of triangles.

In our section of the cosmos triple energies and triangular relationships permeate every phase and aspect of life. Remembering the statement that . . . 'the whole science of triangles relates entirely to subjective energies as they condition the consciousness . . .', we should also recall that the Master D.K. has said that '... the science of triangles underlies the whole system of astrology and is only now in process of revelation'. He has also said that esoteric astrology is the purest expression of occult truth extant in the world today, and that the

etheric vehicle of a sacred planet is composed of a network of interlinked triangles.

We can therefore see that this fundamentally simple triangles project, which can be presented to the average man in such simple terms as the constructive power of thought and prayer, and the reality of the Christ's statement that wherever two or three gathered together in his name, he would be with them, is also rooted in and related to the very sources of life in our solar system, and the greater system of which it is a part.

One of the dominant concepts governing esoteric thought at this time is that the Logos of our planet Earth has been undergoing an initiatory process to transform the earth from a non-sacred to a sacred planet. This involves the transformation of the pattern of the planet's etheric vehicle from a system of squares to a system of triangles, which is one of the more esoteric objectives stated for the triangles work. We see therefore that the triangles project can also be regarded as a scientific procedure for engaging the average man of goodwill in the planetary initiation process, and enabling him to participate constructively and scientifically in it.

Not only therefore does the triangles network, when rightly functioning unite esoteric and exoteric workers in one spiritual undertaking, but it links the individual human unit intelligently, and in due time consciously, to solar and planetary life and functioning. We are told that the triangles project originated in Shamballa itself.

Working with Energy

The significance of working with energy is well understood by all esotericists. The average triangles member without esoteric understanding finds it easy to accept that mankind needs both light and goodwill, without in fact having any very clear idea as to precisely how these energies achieve their effect.

As we move increasingly into the Aquarian age servers along all lines and all rays will wish to understand in a scientific way what they are doing. It is up to us to think through this question of how energy works, opening the door of understanding

for the growing mass of intelligent and thinking participants in triangles who are not yet students of esoteric lore.

Modern science has demonstrated that energy may take any number of forms and that all these forms are not only substantial but that interchanges of energy are continually taking place. Thus energy from one source can impinge on and affect the recipient in a literal and substantial way. We find one of the laws governing this energy exchange expressed in the statement that descending energies stimulate (energise) and that ascending energies are transmutative in their effect.

In the book *Telepathy and the Etheric Vehicle* we find two more very interesting statements. One is that the Plan is substance and the other is that goodwill is the substance with which the Hierarchy works. We also know that light is another form of substantial energy. Technically therefore the average triangles member who visualises light and goodwill flowing between the points of his triangle and out through the network into human consciousness is, even if he may not be an expert esotericist, projecting a dynamic and redemptive combination of 'energy-substance' causing effects that are at the same time both stimulating and transmutative.

The energies stimulate where they find response, and in particular strengthen all those whose consciousness is responsive to light, to understanding, to goodwill and to human need.

It is interesting to consider the effects on the triangles work of adding a third energy, the will-to-good, to the forces with which we operate. Not only will this energy of the will-to-good strengthen the capacity of the network as a whole to respond to the purpose that stands behind the Plan, but it will also strengthen the magnetic and radiatory capacity of the network itself.

A Worldwide Etheric Network

This consideration of the essentially substantial nature of this occultly based work leads us to touch briefly on the relationship

between the planetary etheric body and the network of light and goodwill. In triangles we are working in and with etheric substance. We take this substance, qualify it with our thought, and through the processes of visualisation and invocation-evocation gradually build a worldwide etheric network that can act as a carrier for high potency spiritual force. It is not possible for the powerful energies flowing into our planet through Shamballa and Hierarchy to make effective and constructive conjunction with the consciousness of humanity unless there is enough redeemed and rightly organised substance within humanity's mental and etheric vehicles to enable these energies to be received and used. Otherwise their effect is largely destructive or the energy is simply dissipated.

The creation of this etheric network qualified by light and goodwill, will permit entirely new aspects of divinity to make contact with mankind. This is also one of the reasons why it is unnecessary for members to synchronise the time at which they do their triangles work. Once a triangle is built and linked into the network it has a substantial life of its own, it exists as a permanent link in a permanent grid around the globe, and can be used at any time.

The Worldwide Network Today

We now come to a consideration of the future, and by this I mean the cycle that lies immediately ahead. It is important to extend the work of triangles, to find new members and continually to deepen our understanding of what we are about. But we should remember all the time that we are seeking to build a network, and a global network at that, and I think we should examine just briefly where we have got to in this process. It will indicate to us how much remains to be done, and point the direction in which future group effort may be constructively directed.

One of the most interesting developments in this last three-year cycle both in the work of the group as a whole, and also in the work of triangles, has been the fairly rapid development of contacts and the finding of co-workers in India. This is of profound significance, opening up as it does a vast new

range of peoples and areas to this particular stream of hierarchical work and force.

There have also been developments in Scandinavia to the point where we have just started to issue a combined Scandinavian Triangles bulletin, with sections in Danish, Norwegian and Swedish. The Polish work grows too and we are just beginning to issue the Triangles bulletin in this language. We have new contacts in Brazil and I have little doubt that as a result of these it will not be too long before a Portuguese edition of the bulletin will be required.

The work therefore is either firmly anchored or is in process of anchorage through North and South America, in all of Western Europe, in many countries of Africa, in India, Australasia and Japan.

But there are gaps and some of them are big gaps. Triangles hardly touches as yet the Arab world. The countries of Northern Africa, Egypt, Sudan, the Middle East through to Persia and Afghanistan, also Turkey and Pakistan have a very sparse population of triangles members indeed. There is no doubt in my mind that the time must soon come for this work to link and blend with the great traditions of Islam and the Arab world and the other countries of North Africa and the Near and Middle East.

We have very little contact with many of the countries of South East Asia. It would be a great joy to be able to report a substantial membership in Burma, Siam, Cambodia, Vietnam, Malaysia and Indonesia. We have scattered contacts in these parts of the world but as yet no effective network.

And then there is the whole vast world of Eastern Europe and Russia. For many years now we have been steadily issuing literature in Polish which has been going into Poland by one means and another, and we can report a steady growth in the numbers of people living in Poland who have asked for their names to be placed on our regular mailing list for Polish literature. We are beginning to get new enquiries from some of the other countries of Eastern Europe—Bulgaria, Czechoslovakia, Hungary, Roumania and Yugoslavia. But as yet the work is slow and we have to proceed with some caution.

All this hardly touches that great and ancient land of China where very little can be done as yet. Though perhaps through Japan the doors may open more quickly than we would think possible.

You will see from all this that a vast work remains to be done. We can feed the books and the teaching in various forms into these countries, and we do so whenever possible in the languages already at our disposal. But it will obviously be some years yet before the Master D.K.'s books are fully available in all the languages in which we are now publishing them. How long therefore before we shall be publishing in Arabic, in Russian, and some of the other languages of Eastern Europe?

One or two dedicated people, able to work and communicate in one of the European languages, will often suffice to open up a whole new area of the world to the teaching. This is how the work has started in many different parts of the world. Will you help

in this pioneering task of reaching those vast sections of the human family who as yet have no opportunity to participate in the work and teaching we have come to value so highly?

In the section of Volume III of *A Treatise on the Seven Rays—Esoteric Astrology* that deals with 'The Science of Triangles' there are two statements which I would like to use to conclude this talk:

'... great energies, playing upon our planet, exert a hindering or a stimulating effect. They are either retarding in their effects, producing concretion, crystallisation and a holding back or on to that which is old and of the past; or they stimulate and produce fluidity, enlargement and expansion.'

'The type of mechanism and the quality of the consciousness determines reception and response.'

The triangles network is a vital part of humanity's inner response mechanism. We are quite literally, and substantially, creating the very means whereby mankind can register and then respond to the incoming energies of the new age.

Let Vision Come

(continued from page 337)

world of outer living experience the human soul attains the light of knowledge necessary before it is ready to go forward into the inner light.

Some of the sight cells are cone cells, receptors for bright light and colours; others are rod cells for diminished light and peripheral vision. The latter are not sensitive to colour. Creatures such as owls have a predominance of rod cells, and venture forth naturally in darkness. In twilight colour distinctions seem to disappear. Likewise, those who, seeking the light of spirit, enter the darkness find themselves unaware of form and colour, but see only the underlying oneness of all life. They are able to adjust their movements to the movements of others in

any expression. They are able to identify with the subjective quality of life which lies back of the field of knowledge, or form. Through their own soul nature they know all souls as one, and can see even the world conflicts as needed steps toward a new and better civilisation and culture, a harmonious blending of the many into one.

May we, acting as does a lens, transmit the Universal Light of Love into a darkened world. May our invocation ever be:

'Let vision come and insight;
Let the future stand revealed;
Let inner union demonstrate, and outer
cleavages be gone;
Let Love prevail;
Let all men love.'

Christ's Own People

by Foster Bailey

Expectation of Christ's return is widespread though there is a difference of opinion as to how he will reappear. It is, however, reasonable to think that an inner group of disciples is now actively preparing for the event.

WHEN Christ was here before, some two thousand years ago, the promise was made that he would return. This promise has been variously interpreted through the intervening years. It is significant that this promise voices the same proposition which is also found in the other leading religions of the world, whose followers do not base their belief in this respect upon the same words uttered on the same occasion. The Tibetan has given us most valuable teaching about Avatars and helped us in our appraisal of the Christ in that basic, fundamental technique of hierarchical work furthering God's Plan for humanity.

The orthodox Christians thought the return was to be at the end of the age when the whole scheme of human life on this planet was brought to its close and the sheep would be sorted from the goats, some going to heaven and some to hell. Growing out of this have been various crusades and organised movements, such as the Seventh Day Adventists, led by those who have responded to the reality in this basic concept of the return and the great truth which it holds.

Toward the close of any age, such spiritual ideas as have taken root in the human family always become encrusted with human limitations and so distorted that they get to the point where they are more of a handicap than they are of a help. This is true of the idea of the reappearance of the Christ. A fervent belief in the reappearance of the Christ based upon the old age notions about it is definitely a handicap in any attempt that we now make to be of assistance to that reappearance. It does, however, give a basis of continuing belief in reappearance at some time.

Fortunately, a rather negative 'wait and see' attitude was not enough to block the

reception of the new statement of the imminent return, and we were greatly helped by the fact that the statement was put forward in an extremely rational and reasonable way and not as an idealistic dictum. Increasingly response became dynamic, and put real life into attempting to help to announce to the world this fact of the imminence of the reappearance of the Christ.

We recall that the Tibetan said that the achieving of this new anchorage and support for the preparation was one of the two major things that he had done with relation to the work he did with Alice Bailey. We are pioneers in this work. This process has been going steadily forward. During the process it became wise for the Tibetan to give us a special meditation about preparation for the reappearance of the Christ, and today large numbers of students use this special meditation once a week on Thursdays. We have also been given increasing knowledge about the reorganisation of the Hierarchy for the purpose of preparing for that return, and the book *The Externalisation of the Hierarchy* deals with the next major climaxing success of the Hierarchy in that preparation.

We therefore have today, due to the Tibetan's efforts and A.A.B.'s efforts, and to a continuing quiet but not too insistent emphasis on preparation for the reappearance, achieved a real expansion of consciousness with relation to this basic and fundamental objective. Increasingly we find a sense of reality about what we have been taught about the reorganisation in the Hierarchy; about the creation of a new, special, expanded ashram; about special training in the Hierarchy in order to be adequate to the changed conditions and environment they will have to meet when they work openly again on the physical plane; about the

special group which has changed their focus in the Hierarchy in order to aid in the reception and handling of Shamballic force; and about the fact that the senior disciples all over the world, who are at the centre of the new group of world servers, are all doing things which in fact contribute to the preparation for the reappearance of the Christ.

It is reasonable to think that it may be, under the law of the precipitation of hierarchical action, wise and useful to have a special group in the world co-operating with the Christ in preparation for his return, just as there is now a special group in the Hierarchy. Such a group will be led by and inspired by an inner core of conscious disciples who will emerge, probably not for a long time in any organised way, but more as the new group of world servers itself emerges. As Christ's own people such a group would have in it disciples on all the rays; disciples anchored in various ashrams; disciples karmically linked with the Christ in special ways.

The Christ Note

There are, of course, in the Christian world a great many people who respond to what they understand to be the Christ note. It is really in fact much more the Christian Church note about the Christ than actually the Christ's note. But through that channel they do get a genuine touch of Christ's potency. Others in other religions respond to the same note, but use a different name and get their contact via another channel, or perhaps we might better say via another thread in the same channel, a thread of light. Some also touch the same direct stream purely through their humanitarian work and their efforts to relieve suffering and ill-health, starvation and misery all around them. It is a bit old-fashioned for such people to say, 'We do this in "his name"'; but they nevertheless are functioning somewhat on that wave length. We might truly say that whatever any of us ever does for the welfare of humanity is something which is in essence in his name, whether we say so or not. Out of these groups Christ's own people will eventually emerge in sufficient numbers. They will be led by high initiates.

A.A.B. was stated to be a member of the Master's 'suicide squad'. This she did not deny. The senior ranks of the new group of 'Christ's Own People' will include many such. Such a relationship to the Master does not involve heroics or extreme unquestioning obedience to him. Superlative devotion is transmuted. Loving understanding working automatically has supervened. The possibility of clashing wills has long since disappeared. The idea of sacrifice as the personality conceives it is entirely absent. This all comes about as an inevitable growth in discipleship livingness. The personality will which has for so long bedevilled us is lost in the light of Hierarchy. Such a working disciple is a perfectly blended soul-infused personality. The spiritual will of Shamballa blended with the love inherent in Hierarchy and wielded by the Christ in aid of humanity is such a powerful stream of divine energy that the idea of conformity is completely lost. In consciousness it may be summed up in four statements:

The problems of the disciple are swallowed up in the problems of humanity.

The plan of the disciple is lost in the Plan of Hierarchy.

The life of the disciple is merged in the life of the group.

Yet nothing is lost.

We are now beginning to understand a little better that many things are definitely a part of the planned work of the Hierarchy under the great leadership of the Christ, and must inevitably be harmoniously related to his fundamental note and purpose and the work that he is now doing for humanity. Thus we come to recognise that all seven of the hierarchical departments of work are parts of one effort now related to and in harmony with the project of preparation for the reappearance of the Christ. This worldwide re-focusing of effort and vision of many disciples in many fields makes it appropriate that we give consideration to our contribution to this end.

It is also true that we are already in line for usefulness in helping to provide personnel for this special group among the sons of men here on the physical plane, whom we refer to as Christ's own people. Such a group as it emerges must be balanced. It certainly cannot be very successful if the note is

predominantly mystical and old-age and devotional, and if the action taken is motivated mostly by blind allegiance to the Christ and the acceptance of authoritative statements about his return.

Those who respond to the impact of this developing special stream of Christ potency will inevitably be tested, as all disciples in all fields are tested, for perseverance; for the purity of their motives; for their impersonality; for their breadth of view and for their effectiveness in actual constructive operations. The approach to their work must be rational and increasingly command respect from the intellectuals of the world.

Really Usable People

Only those people who are really usable can come very close to this new group of Christ's own people. Response to the idealism can be a little step, but it is far from enough to carry the individual into the group. The soul must be controlling the life of the disciple to a very considerable extent; and the rampant personality fighting for the preservation of its supremacy in the life, insisting on its right to be itself and on the great value of its own concepts and ideas, has to be merged more completely in the life and quality of this group than in any other group functioning in the new age.

The receipt in the personality life of increased spiritual potency always upsets things. That sometimes hurts and sometimes is difficult and sometimes leads to side tracks, and almost inevitably lets in glamour to some extent. Many people who would love to be one of Christ's own group will be tremendously spiritually exalted by the idea that they have so consecrated themselves, and they will go through an unhappy stage where many of them will get little childlike reflections of the messianic complex. Some of them will say and do extravagant things which the more rational will look on at with a sickening feeling that it is hurting Christ's work. Others will be very sure that they are now at last in personal contact with the Christ, and this will mean that every idea that comes into their heads about preparation for the Christ will for them be inspired and almost sacred. Others will proceed to

get direct messages and will be shocked and hurt that their best friends do not seem to be as affected by these messages as they are. All such will fall away, but their recognition of the note will bring them renewed opportunity at a later date.

So it will be true that as this group forms it will go through the same sort of troubles that other discipleship groups have to go through. Nevertheless this group will be receiving hierarchical impression and spiritual stimulus and increased vision according to their capacity. Such a group, when it really is under way, will be utilised to the very extremity of what is safe for the group. It is the group that will receive the main contact from these higher sources, and individuals will help in creating the group contacts. These contacts will come from the new ashram created in the Hierarchy for the preparation of the reappearance, and from other ashrams to which these disciples are linked, particularly with relation to M., K.H., R., and D.K. As this proceeds the group itself will become the recipient of the new potency, and the usefulness of the group, as a group, will become paramount to the usefulness of any individual member in the group. And yet this cannot be achieved unless individual members in the group themselves achieve a usefulness, and this they cannot do unless they consciously blend with the hierarchical note so that they in fact synchronise to some appreciable degree with the Christ energy as it pours in.

Until such a group has been tested and is receiving this new age Christ energy somewhat effectively, there will be definite risks involved in attempting to use it. It is therefore obvious that this new group of Christ's own people is not going to spring up overnight and is not going to become a popular cry, and that those who are gravitating in that direction are going to do so in stages of progressive intensification of the leading of the Christ life in the deepest, truest sense.

About all that it is possible to do at the moment is to assist in precipitating the general vision of such a group and helping in the anchorage among the sons of men of this new group. In this we all can share.

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The Obstacle Race

by M. E. Haselhurst

'A waste of energy is forbidden under the Law of Economy.'
from A TREATISE ON COSMIC FIRE, P. 1021

THE life of discipleship has been likened to many things, but perhaps not often to anything so prosaic as an obstacle race. Yet, except for the fact that the objective is to run *with* other contestants, not against them, that is almost precisely what it is. The successive obstacles encountered are there to mark the course for the disciple, not to turn him aside from his objective. They are no accidental hindrances, but represent an integral part of the course he has deliberately chosen to follow. In actual fact, they present opportunity on a steadily rising incline, even when they appear to lead downhill. These obstacles are the means to attainment, successive gateways to new areas of opportunity, challenges specifically designed to evoke the powers needed if success in this seemingly prosaic, yet highly spiritual enterprise is to be achieved.

Recognition of this hidden purpose demands understanding and penetrative analysis, since it is well-nigh impossible to make full use of an obstacle without first realising its potential value in the planned effort, and recognising, in some degree at least, its essential nature.

It is taught that the man who aims at providing a point of contact between humanity, involved as it is in conditions of chaos, and those who work for constructive ends, must use the factor of common sense in all that he does. This indicates an attitude and an approach based on right evaluation of conditions normally classed as obstacles, or barriers to right living. It calls for study and application of the Law of Economy, under the influence of which time is economised, strength husbanded, and energy wisely dis-

tributed. It demands of disciples the will to look quietly, objectively and dispassionately at the problems which confront them. It calls for the capacity to see these obstacles as points of crisis designed to evoke needed effort, which in turn involves the spiritual potencies required to dissolve the hindering factors, and resolve the situation into one of constructive activity.

In all this the Law of Economy is concerned. we are told that the predominant influence of this law is with the atom; that it governs the matter of man's vehicles, but in relation to man himself it is secondary to the Law of Attraction, and is somewhat conditioned by the Law of Synthesis, the influence of which is now beginning to be felt in the human kingdom.

Nevertheless, the importance of the Law of Economy cannot be minimised. It is one that initiates have to master before they can achieve liberation. Working with this law, they learn to manipulate matter and to work with energy or force. Herein may be found an indication of how the Law of Economy may be used in daily life. Instead of squandering attention, time and strength in bemoaning or railing against difficulties, the wise student studies these obstacles, analyses the challenges of the present, seeks to understand the qualities needed for overcoming them, and so goes quietly but triumphantly forward, husbanding strength even as he presses into ever more demanding endeavour.

Effect of Sound

It is known that the Law of Attraction governs man's connection with other units or

groups, whilst the Law of Synthesis is the law of his inner self, of the life within the form. But it is not so generally recognised that the Law of Economy governs the material processes which have resulted in the development of the five senses and the perfection of the apparatus which the Self uses. In relation to this process, it is pertinent to consider the occult teaching that sound permeates all forms, that even the smallest atom of substance contains within it that which can respond to spiritual energy and stimulation, and that under the influence of the Law of Economy man hears. Here may be found one thread that, patiently followed, will lead men out of the maze of illusion in which so many are trapped. Since each minute atom has its 'sound', each form is capable of being evoked into music, each human being has his own peculiar chord, then disciples who have sufficiently unfolded the esoteric sense can train themselves to 'listen' for the need which obstacles reveal, discovering thereby the causes of dissonance and the elements that are producing discord. From this point, the work of re-establishing the interrupted rhythm can start, the worker going forward secure in the knowledge that as harmony is restored, the underlying Purpose will reveal itself, dominating all lesser objectives, and giving significance to all phases of the diverse, yet common effort.

Perhaps there is no area in which obstacles are more apparent than in the effort effectively to introduce into human affairs the spiritual technique of creative, practical goodwill. Past sporadic efforts in this field need to be brought to a focus, anchored, and expanded to meet the requirements of the now emergent Aquarian age. Here again vision is required, and applied skill, but also necessary is a just appreciation of the difficulties to be overcome, and of the processes that must be applied, and the relationships that must be established, both as between man and man, and between man and his environing conditions. Here, again, the Law of Economy merits attention. It is pointless to dissipate energy in ardent aspiration, or

allow it to drain away in numbing apathy. What is needed is realisation of desired goals, plus clear recognition of hindering factors which must be eliminated, and new influences which must be released, in achieving the visioned end. Utilising these lines of dual activity, it becomes possible to economise on expended effort, achieving more in less time, and with less dissipation of energy.

Recognition of the value inherent in obstacles leads to appreciation of the laws under which they have been created, now exist, and will in due course be left behind. It is taught that under the influence of the Law of Economy 'all that concerns the material and spiritual evolution of the cosmos' is adjusted to the best possible advantage with the least expenditure of force. This is pregnant with significance, particularly when considered in the light of the Tibetan's statement that 'from the highest spiritual Being upon our planet, through the graded spiritual groups of enlightened and perfected men who work upon the inner side of life, on into the outer world of daily living, where thinking, loving men and women serve, the tide of the new life sweeps'.

Under the compelling influence of this tide, the crowding, clamorous obstacles that clutter the way of the disciple, and clog the wheels of human progress, will gradually disappear, making it possible for men to know themselves as they really are, creatures whose growth and glory know no limit. This realisation represents a goal that comes perceptibly closer when it is recognised that the only real obstacles on the way of the disciple lie within himself. The famous Indian philosopher and teacher, Patanjali, makes this very clear in the famous Yoga Sutras which have long been recognised as an essential textbook for serious esoteric students. Here is pointed out, not only the basic hindrances to soul life, but also the means that must be taken to overcome them. He who presses into this area of self-training removes himself from the power of outer obstacles, not by escaping difficult surroundings, but by so altering his scale of values that he becomes capable of influencing the outer conditions without reacting to, or being limited by, them.

Moments in History

THE climactic moments of history are reached when men become self-determining causes of the events and sequences of effect that shape their future. We may say this for the reason that we have no other way of describing developments which could not, so far as any one can see, have been predicted on the basis of past experience or some 'conditioning' theory of behaviour. Given, for example, a hypothetically perfect computer, the modern equivalent of a Laplacean ideal 'mind', capable of anticipating all the future operations of a finite mechanistic system, and given the most skilful of programmers, it still remains inconceivable that the decisive changes in the life of mankind could be laid out in a broad time-table of future events, like the predestining grooves in an unheard phonograph record. What data, for instance, would you have had to put into the machine in order to predict the appearance of Mohandas K. Gandhi, as a force for socio-moral change in South Africa, during the early years of this century? How would you programme for the flowering of the age of Pericles, the birth of the *renaissance*, or for the cluster of human excellences Americans recall with the expression, Founding Fathers?

On this view, then, we are entitled to say

that the dramatic moments in history, the ones worth describing in some detail, are crises concerned with the nature of man. Some day, we may think of history entirely in these terms, and find as much importance in a book by Carlyle, a poem by Wordsworth, an essay by Thoreau, as in, say, the revolt led by Spartacus. Whenever a man says, 'I am this, not that', and says it in a way that releases the new energies potential in 'this', such that the inspiration spreads and similar declarations are made by other men, some kind of revolution takes place. Timing is of course involved. To be historically effective, the declaration of identity needs to be heard in a context of exhaustion of the values men had felt in thinking of themselves as 'that'. They begin to say 'I will no longer live within the limit of those old definitions of my being'. Or they say, in some appropriate vocabulary, 'I am not a means to the ends of those people, or the ends they urge upon me, I am a means to ends of my own'. When enough people say something like this, and say it with approximate agreement on what their ends are to be, the projection of a new historical epoch gains cultural expression and the forces of imagination begin to generate a constellation of causes.

from *Manas*, April 13, 1966

Hope in Action

Hope looks for the good in people instead of harping on the worst.

Hope opens doors where despair closes them.

Hope discovers what can be done instead of grumbling about what cannot.

Hope draws its power from a deep trust in God and the basic goodness of mankind.

Hope 'lights a candle' instead of 'cursing the darkness.'

Hope regards problems, small or large, as opportunities.

Hope cherishes no illusions, nor does it yield to cynicism.

Hope sets big goals and is not frustrated by repeated difficulties or setbacks.

Hope pushes ahead when it would be easy to quit.

Hope puts up with modest gains, realising that 'the longest journey starts with one step.'

Hope accepts misunderstandings as the price for serving the greater good of others.

Hope is a good loser, because it has the divine assurance of final victory. 'In the world you will have affliction. But take courage, I have overcome the world.'

(JOHN 16:33)

from CHRISTOPHER NEWS NOTES, MAY, 1966

From the Editor's Desk:

Triangles, a hierarchical activity.

TRIANGLES is a world service activity for men and women of goodwill who believe in the power of thought and of invocation and who realise that right human relations, a necessary preliminary to a world at peace, can be established, by an increased receptivity to spiritual energies. Working in groups of three, these servers of humanity help to establish right human and international relationships by creating a worldwide network of light and goodwill.

A triangle unit is created by the consent and agreement of three people. Each unit, linked in thought with all other triangle units, contributes to the formation and maintenance of the Triangles Network. This mental link is vitalised regularly every day by Triangles' members who invoke the energies of light and goodwill, visualise energy circulating through the three focal points of their own triangle, or triangles, and pouring throughout the whole planetary net-

work of triangles. At the same time they voice the Great Invocation thus forming an invocative channel for the downpouring of light and love into humanity.

Triangles work, therefore, is an act of service to humanity. Triangles workers engage in the activity in a spirit of co-operation and selfless service and in order to stimulate and increase the flow of light and goodwill all over the world within the minds and the hearts of men.

Triangles was founded in 1937 as one of the "service activities" of the Arcane School. Its membership is drawn from many different groups and is representative of many and varying lines of thought and belief, symbolising the true and inner unity of humanity.

Triangles work is deeply esoteric in origin and purpose but essentially simple in action. We can send you literature about the work and suggestions for forming triangles if you will write to us.

M.B.

The Path of Magnetic Work

Many Masters from the various ashrams have made a decision to work on this second Path (The Path of Magnetic Work) in order to bring order out of chaos by pouring into the planetary astral plane pure astral energy, untainted by glamour and revelatory of pure love. They were experts in timing and in energy manipulation.

You will also note how three types of astral energy are therefore related:

The astral force of our planet, distinctive of the planetary astral plane in the three worlds of human enterprise.

The astral force of the solar Logos, the true God of Love.

The astral energy of the cosmic astral plane.

These forces are symbolised to the manipulating Master by a triangle. In the *Old Commentary* it says:

'The Master throws himself, under the liberating Law of Sacrifice, into the vortex of the astral life of the one to whom our Lord relates himself with humble joy. And as the Master works, there forms before his eyes a triangle of force in shades of varying rose. By his magnetic power, he concentrates the energy required. Then through this triangle of force, as through an open door, he sends the potency of love into our planet, and till his cycle ends he thus must work.'

This is but a rough translation of some very ancient phrases, and is perhaps less symbolic than it may appear. It is in connection with this Path that the work of the triangles which I initiated is related; the function of these triangles is in reality to facilitate the work of distributing the pure incoming love energy, expressing itself as light and as goodwill, into the Hierarchy and humanity. This deeply esoteric purpose of the triangles will not be understood by the general public, but some of you who read this will appreciate the opportunity to serve in this manner consciously.

from A TREATISE ON THE SEVEN RAYS, VOL. V, P. 402

BOOKS AND PUBLICATIONS

Psychosynthesis: A manual of principles and techniques, by Roberto Assagioli, M.D. Hobbs, Dorman & Co. Inc. 441 Lexington Avenue, New York, N.Y., U.S.A. 10017. \$7.50 U.S.A. Stg. 50/-. 323 pages.

This is a long awaited book. Dr. Assagioli has set down for the first time in one comprehensive volume the concepts, principles and some of the methods of psychosynthesis that he has developed during more than 50 years practice as a psychiatrist and psychotherapist. Although the book is described as a *Manual*, and is intended in the first place for psychologists and psychiatrists, it is also written for teachers, parents and interested individuals. The perceptive esotericist will find little difficulty in translating the language and concepts used by Dr. Assagioli into those with which he is familiar.

A quiet revolution has been taking place in the psychological field in the last 20 years. A group of thinkers and workers, centred mainly in the United States and in continental Europe have begun to break out of the *cul-de-sac* into which the more extreme psychoanalysts on the one hand, and the academic, statistically minded and behaviourist schools on the other hand had pushed psychological thought.

The late Carl Jung is the person most commonly associated in the public mind with new thinking in this field, and his influence has been and still is profound. But now an entirely new generation of thinkers has emerged and is pioneering new advances in psychology. They include such names as A. H. Maslow; E. Fromm; G. Allport; V. E. Frankl; I. Progoff; C. Baudoin; P. Tournier and many others.

The development of an 'existential psychology' (the psychology of being rather than behaviour); the new emphasis on the need for meaning in life as a condition of psychological health; the importance of values in psychotherapy, hitherto largely neglected; the recognition of a superconscious and the existential fact of what Maslow has called 'peak experiences' (analogous to the mountain top of the mystic); these and other trends indicate that psychology is on the way to becoming the science of the soul, which is the *rôle* forecast for it in the new age.

Psychosynthesis finds many points in common with these new trends in psychological thought and Dr. Assagioli gives generous recognition to the contributions of the pioneers already referred to, and the many parallels and similarities to his own thought.

There are certain features of psychosynthesis which go beyond the frontiers reached by this new generation of psychological workers.

Psychosynthesis for example:

- (1) Gives a central place to the will, as perhaps the primary function of the Self, and in suitable cases the higher spiritual will.
- (2) Accepts the possibility of a direct awareness of the Self, pure Self-Awareness, independently of any 'content' of the field of consciousness.
- (3) Rejects the notion that loneliness is either ultimate or inevitable. Consequently it places emphasis on inter-individual psychosynthesis and the blending of consciousness with others (with the group and with humanity).
- (4) Fosters the deliberate use of a large number of active techniques and on the conscious and planned re-creation of the personality, as an end in itself where this is the highest that the individual can achieve, but when appropriate as a channel for the Higher Self, which is the term Dr. Assagioli uses for the permanent, true or real Self that stands behind the outer individuality.

Psychosynthesis also emphasises the *rôle* of the future in the present, lays stress on optimism, is non-dogmatic and pluri-dimensional in its thinking and attitudes. It is itself a synthesis and this fact could be one of its greatest contributions to the development of psychology, which both needs and is ready for a synthesis in its thought.

Dr. Assagioli however lays great stress on the fact that psychosynthesis is only in its early stages (late childhood or early adolescence). It is as yet only a pointer and an outline. This attitude will appeal to all who believe that modern man is only just beginning to chart the unexplored regions of the human soul and psyche.

A major part of the book is devoted to describing various psychological techniques used in psychosynthesis. A study of these sections will undoubtedly help many esoteric students in their efforts, through study, meditation and service, to a better understanding and employment of their inner psychological forces.

It would not be right to conclude this review without reference to the useful bibliographies that conclude each of the earlier chapters. Anyone who wishes to explore the present state of modern psychology in its pioneering and forward-looking branches will find the way clearly signposted in the many references that are given.

If, as one hopes, a further and expanded edition is published at a later date, this reviewer would welcome a few additional case histories, especially as a means of illustrating how the various psychosynthetic techniques are employed in relation to each other.

This book should be widely read and studied.

IAN GORDON-BROWN

Books by Alice A. Bailey

Revised Price List 1966

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Stanzas of Dzyan—XI

The wheel of life turns within the wheel of outer form.

The matter of Fohat circulateth, and its fire hardeneth all the forms. The wheel that is not glimpsed moveth in rapid revolution within the slower outer case, till it weareth out the form.

The forty-nine fires burn at the inner centre. The thirty-five circulating fiery vortices extend along the circle of the periphery. Between the two passeth in ordered sequence the various coloured flames.

The great Triangles in their just arrangement hold hid the secret of the wheel of life. The cosmic fire radiates as directed from the second sphere, controlled by the Ruler of the merging ray. The cohorts of the third encircling sphere in varied ranks mark out the lesser threes.

The wheel of life still moves within the form. The devas of the fourth connect the thirty-five, and blend them with the central forty-nine. Above they work, seeking to merge the whole. Upward they strive, who in their myriad forms revolve within the wheels of lesser magnitude. The whole is one, yet on the lower spheres only the forms appear. They seem in their divisions more than can be grasped or met.

The many circulate. The forms are built, become too firm, are broken by the life, and circulate again. The few revolve, holding the many in the heat of motion. The one embraces all, and carries all from great activity into the heart of cosmic peace.

from A TREATISE ON COSMIC FIRE, P. 31